

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITIONS.

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Twenty-five cents will be allowed to Agents for every good subscriber which they shall obtain for the Secretary, and return the names to this office.

All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—*post paid.*

An index to the paper will be given at the close of the year.

Advertisements inserted at the usual prices.

RELIGIOUS TRACT SOCIETY.
Abstract of the twenty-fifth Report of the London Tract Society.

FOREIGN OPERATIONS.

China.—The communications respecting China are particularly gratifying. Dr. Morrison, and the Missionaries at Malacca, have endeavoured to supply the loss sustained by the decease of the late Dr. Milne; and, from a letter received a short time since, it appears, that during the three years preceding May, 1823, 102,150 tracts in the Chinese language, and 3,500 in the Malay, had been printed and circulated at the expense of your Society.

Dr. Morrison is now returned to this country, and relates many important and encouraging particulars respecting the circulation of these Tracts. At Malacca, those in the Malay are often to be seen affixed to the walls of the native habitations; and by the vessels which trade to various parts of China, those in the Chinese language are introduced into places inaccessible to Europeans.

Dr. Morrison states, that he has known instances of Chinese Tracts being carefully stored among the valuables of a family, so that, if neglected by the present possessors, they may speak to their children, and generations yet unborn.

We know that the redeemed of the Lord are to be gathered from the land of Sinim; (Isa. xlix 12.) and as the Most High is pleased to accomplish his purposes by the use of means, we are the more encouraged to implore His blessing upon those messengers, which, (with the Bible,) at present are the only means of conveying the glad tidings of the Gospel to more than three hundred millions of souls. It is remarkable, that while entrance is refused to every other means of instruction, peculiar facilities are presented to the operations of the press. A very large proportion of this immense population possesses the ability to read; and even the female mind, which, among Eastern nations, generally is kept in a state of complete ignorance, there, is far more favourably situated, for the daughters of China are mostly instructed in the rudiments of learning, and some among them, as in our favoured land, are celebrated in the literary annals of their country.

To three facts may be added that Tracts have, for many ages, been circulated in China; not, alas! bearing testimony respecting Him 'of whom Moses and the prophets wrote,' but inculcating the worship of idols, or merely reiterating the precepts of the moralists and sages of other times. Thus your little messengers are peculiarly fitted for that country: they walk through the length and breadth of the land, regarded rather as natives of the soil, than viewed as aliens, and strangers from afar.

A communication from the Baptist Missionaries at Sumatra, bears powerful testimony to the eager desire manifested by the natives for tracts and portions of the Sacred Writ. The writer speaks, in the strongest terms, of the advantages of circulating small publications in those countries, and of the ability to read, generally possessed by the Natives. The statements of the Missionaries of the London Missionary Society, and others labouring in the same field, are expressed in similar terms; and the printing paper, forwarded to the different stations by your Society, has been received with much thankfulness.

Hindustan presents an ample field for the circulation of Tracts. Your committee would particularly notice the formation of a Native Tract Society at Nagerecoil, in Travancore. Your messengers have gone forth through many regions of the earth; but this is the first instance of a Native Tract institution. Let us hail this event as the harbinger of the brighter and a better day, in the moral and religious annals of India.

The Bellary Tract Society, during its fifth year, circulated upwards of 26,000 tracts, in various languages.

The progress of instruction in Ceylon has caused an unprecedented demand for small books and tracts. The Missionaries stationed there, refer to the number of Native Schools, which render a large supply of Scriptures and Tracts absolutely necessary; they also notice the importance of training up a reading population, and state that a small monthly publication, is particularly desirable. The demand for Tracts in the Cingalese language has been so great, that many have been copied on Ollas, (leaves of a species of palm) and circulated in manuscript.

During the past year, your Committee have also corresponded with Calcutta, Madras, Bombay, Serampore, and Benccolen, to these stations, as well as to the places already mentioned, supplies have been already sent, to the extent of 300 reams of paper and 49,500 tracts.

Our minds will be the more forcibly impressed with their value, when we consider, how much the enervating effects of the climate tend to debilitate the physical powers of the Missionaries in the East; while the vast extent of fields "white already to harvest," calls for increased labours on every hand.

The grants of your Society to the East, during the past year, altogether amount to near £700. But what is this among so many?

New South Wales.—A religious Tract Society has been formed at Sidney, for New South Wales, and its dependencies.—His Excellency Sir Thomas Brisbane was pleased to countenance this infant society by presiding on the occasion—a circumstance which your Committee had much pleasure to learn. Your Society has been assured of similar sentiments by the present Gov. of Van Dieman's Land.—There are few parts of the British dominions where the circulation of tracts is more desirable. To this Colony, and its dependencies, 28,000 tracts have been forwarded during the past year, independent of supplies to settlers and convicts proceeding thither.

To the Sandwich Islands, 2,300 tracts have been sent chiefly for the supply of vessels touching at the Island.

Of South Africa, your committee would briefly report, that they have continued to correspond with the Cape; and a letter from Dr. Thom, received in the early part of the year, speaks of the avidity with which a considerable number of Dutch tracts, from Zeist, placed at his disposal by a friend, had been received. Some of your publications have been circulated at Sierra Leone, and received with much thankfulness. Arabic tracts are desirable for the coast of Africa.

South America.—This interesting portion of the globe was especially pointed out to your committee, as a field for their exertions. They have devoted a considerable sum for printing tracts in the Spanish language, they now have nine completed for circulation, and others are in preparation. Although much time has unavoidably been consumed in the translation and printing of these tracts, 23,000 have been forwarded to their field of labour.

Portuguese tracts have also been forwarded to the Brazils. A vast field for the labours of your society is presenting itself throughout this great Continent.

The West Indies.—Your committee have availed themselves of various opportunities for sending tracts to several of the islands, chiefly through the Missionaries; in all amounting to 17,800.

To Nova Scotia and Canada, 25,000 tracts have been forwarded, during the past year; in French and English.

North of Europe.—5,800 German and English tracts have been sent to Cronstadt and St. Petersburg, on application from Dr. Henderson and the Rev. R. Knill.—The last accounts from the Russian tract society are encouraging.

Pleasing accounts have also been received from Poland, Prussia, Sweden, and Denmark, and other societies on the Continent.

A letter from a friend, concerned in the Northern Fisheries, relates the eagerness with which some Swedish tracts, voted to him by your committee, were received by the men in his employ. On his return home one day, he observed an unusual crowd assembled at the door of his lodgings, and supposed they were anxious to receive payment for fish he had purchased. To his surprise, he found this was not their errand; they sought not his money—their object was—Tracts; for these, to use his own words, "they pleaded as earnestly, as a hungry man would solicit for a piece of bread!"—They had found that these pages spoke of Him who is the Bread of Life.

Hamburgh.—The tract society for Lower Saxony, established in this great city, increases its exertions. During the last year, it circulated 13,000 tracts, several of which are translations from your publications.—Your committee has aided this institution by a grant of 20l.

Amsterdam.—The tract society of this city is one of the most active Institutions on the Continent. It has already 800 members, and has printed 53 tracts in the Dutch language.

France.—Your committee have corresponded actively with the Paris Tract Society, and with several friends in different parts of France. They have aided the former in publishing the Gospel of St. John, and the Epistle to the Romans, as tracts, being convinced after mature consideration, that the measure of circulating the Scriptures in their original form, namely, in detached portions, is an object of great moment, especially in Roman Catholic countries, and, by the divine blessing, likely to be attended with the best results. They have also defrayed the expense of stereotyping a translation of "The Cross of Christ," and printing an edition of 5,000 copies.

In the last report, your committee spoke of the increasing opportunities for circulating tracts in Spain and Portugal; these are now passed away. We know that "the wrath of man shall praise the Lord," and that the remainder of wrath He shall restrain; but it is impossible to view the strict endeavours now used to exclude the light of divine truth from the inhabitants of those lands without the most painful regret.

Various opportunities for circulating Spanish and Portuguese tracts, by your old and valued correspondent at Gibraltar, and other friends still continue to present themselves.

Increased attention has also been given to the shores of the Mediterranean. Your publications have been forwarded to the Seamen's Library at Genoa. At Corfu and Malta, considerable numbers of tracts in the Modern Greek have been printed at the expense of your Society, under the superintendence of Rev. Isaac Lowndes and S. S. Wilson; and also by the American Missionaries at Malta, at the expense of their society.

In Egypt and the Holy Land many thousand tracts have been circulated by Missionaries and travellers.

Your committee have had an interesting conference with Dr. Pinkerton, who is about to revisit these countries, and to proceed still farther to the eastward. They have placed the sum of 200l. at his disposal; a part of which will probably be applied in extending the important labours already adverted to, and the remainder will be devoted to renewing the operations of your society in the Ottoman Empire.—Tracts printed in the Armenian and Turkish languages, have been dispersed through different provinces by merchants travelling on their trading pursuits.

The last report from the Missionaries of the Scottish Missionary Society, stationed at Astrachan, state that they had circulated 3,430 Tracts, in various languages, during the preceding year.

In the Secretary of the 24th ult. we published some questions proposed in the Watchman by a writer over the signature of Granville, in relation to the expediency or inexpediency of multiplying our Theological institutions.—Below will be found an answer to these questions from the Columbian Star.

The opinions of "Granville" are very judicious. No other policy than that which he recommends will furnish the Baptists with respectable seminaries. A multiplication of institutions may, indeed, stimulate local zeal, and gratify the ambition of a few individuals; but it will necessarily prevent any of these institutions from rising to efficient usefulness and repute. Extensive buildings, large libraries, well endowed professorships, &c. are indispensable, and these cannot be furnished, if the funds of the denomination be injudiciously divided.

It is a consideration, too, which claims serious attention, that the number of individuals, in our denomination, who possess the requisite talents and acquirements, to fulfil the duties of instructors, is comparatively small; and of these a part only can be induced to forsake other avocations, and direct their undivided attention to these duties. It is idle to expect, that any institution will flourish and become respectable, without learned officers. The more seminaries we establish, the more difficult it will become to secure the services of competent instructors; because the remuneration will probably be inadequate; and because the range of selection is limited. One cause of the slow progress of our national literature is found in the multiplication of Colleges, and the consequent absence, from the greater part, of that extensive literary apparatus, without which nothing but elementary or superficial instruction can be expected.

In the case of theological students, an invaluable advantage resulting from their residence together, is found in the opportunity to form mutual and permanent friendships.

The evils which often attend the association of a considerable number of young persons at one institution, are not to be apprehended in the case of students whose minds and hearts are controlled by religious principles. But the benefits of such an association may be expected to experience in an eminent degree. In the present state of things, it has become exceedingly important, that the ministers of Christ should maintain the most intimate concert among themselves. The vast and complicated system of benevolent operations requires various talents, applied at different points, but with harmonious zeal and well adjusted plans. Who does not perceive the signal advantage to a young minister, of being able, while he is in habits of daily intercourse with a large number of fellow students, destined to occupy positions in distant parts of the country, to form such an estimate of their dispositions, talents, and general character, as will assist him in concerting schemes, in which their co-operation may be required; while at the same time, the familiar intercourse of study, and the fellowship of public and social devotions, establish a friendship, which, in future life, will be prompt to aid every project, of individual or public interest?

It is lamentable, that the Baptists in this country have so little knowledge of each other; so little intercourse, and consequently so little concert. One remedy is, to advance the prosperity of the General Convention; and another is, to furnish our theological seminaries with adequate means to fulfil their functions; and of course to establish no more than we can thus render useful and respectable.

REVIVALS.

In our last paper, we published a letter from the Rev. Mr. Semple, concerning the revival in Middlesex county, Virginia. The following letter to the editor we are induced to publish, because it contains a more minute account of the revival and recites several additional circumstances.—Col. Star.

Essex County, Vir. Aug. 4.

Dear Brother,

I take pleasure in communicating to you information of a great work of God now going on in the county of Middlesex, Vir. About the middle of January last, at a prayer meeting in the bounds of the Hermitage Baptist church, there were appearances of convictions; in the space of four or five days, at another prayer meeting in the bounds of the Glebe Landing church, of said county, there were others who gave evidences of conviction; these promising appearances encouraged the brethren, Elder Philip T. Montague, and Richard Claybrook, under whose labours the revival has commenced, and is still going on with great rapidity. In the course of a month or six weeks, some came forward disavowing what God had done for their souls. They had a small baptizing or two during the spring, the heavenly flame began to spread and the cries of sinners were heard far and near, ministering brethren began to participate among them, lending their aid, and many professed to have found the precious Jesus. On the 2d Lord's day in June were baptized in the broad waters of the Rappahannock, 66 persons, only 11 of whom were persons of colour. At this time there were thought to be present from 3 to 4000 persons, many of whom came from a distance both by land and by water. I am informed there were from 60 to 70 boats. This seemed to give fresh life to the brethren. One or the other of them preach every day or night, and the flame is still increasing and running into the adjacent counties, King and Queen, and Essex. Acquisitions being daily made to the church, they appointed the fourth Lord's-day in July for the purpose of administering the ordinance of baptism again, at the same place when I had the great satisfaction of being present, having preached the three preceding days in the neighbourhood. It is with great difficulty a meeting can adjourn. A preacher hardly knows how to withdraw, when many are crying, what shall I do to be saved, while the young converts are employed in chanting forth the praises of their Redeemer.

But to return to the day of baptism. I have been a Baptist between 19 and 20 years, and I have been in several revivals, and for my age I expect have baptized as many as any person in Virginia, yet I can truly say, I have never witnessed such a scene before. In consequence of the boats intermixing, and in some measure obstructing the prospect, the brethren planted forks and hand rails at a suitable distance as a boundary for the boats; accordingly they formed their squadron, which was in a circular form, about 120 paces from the shore, about 70 in number, all filled with persons, the line being about two hundred yards in length. When the brethren, Elders Philip T. Montague, and Richard Claybrook, led into the water 91. In consequence of

the shore being shallow, they had to go out nearly to the squadron, where they baptized them, while the shores were filled with spectators, a congregation supposed to be larger than had ever been seen on days of worship in that section of country, say about 5000. When they (the baptized ones) returned to the shore, it looked as if heaven had begun on earth, the sweet praises of Jesus were sung by the new members, and reverberated by those on the shore. Yes, the praises of that Jesus whose burial they had just commemorated, as well as to represent their own death unto sin, and to commence a life unto righteousness. There have been three baptizings within two months in the adjacent churches, which discovers the spreading of the revival, all of which is upwards of 200 baptized in the course of six months. It is thought by some, that if this revival continues with the same progress with which it has commenced, it will be far superior to any which have been in Virginia, nay, some have said, it is the commencement of the Millennium. I have no objection to it. However, I hope it will spread until the whole earth shall be filled with the glory of God, as the waters cover the seas. To this I am persuaded you will give your assent.

Yours, with great esteem,
PHILIP MONTAGUE.

Extract of a letter to a friend in Washington City, dated
MILFORD, (N. H.) July 8.

Dear Brother,

To the praise of the Lord Jesus be it recorded, that He has in his glory and majesty rode prosperously through this place, and his arrows have been made sharp in the hands of some of the King's enemies. The groans of the wounded, and the thanks of the healed have been witnessed.

The good work commenced about a year ago, in that part of our congregation who live in the south part of this township, and on the border of Amherst; and it spread into Hollis.

Near 30 in our connexion have gladly received the word, and 24 have been buried with Christ in baptism. May they continue steadfast in the Apostle's doctrine. About the same number have expressed a hope in pardoning mercy, in Hollis and Amherst; the most of whom have united with the Congregational Christians in those places. The religious excitement gradually increased from July until the last of November; since that period a few have been gathered in, like the gleanings of the vintage; and even now there are a small number anxiously inquiring what they shall do to be saved.

Small as this work has been, compared with many in our happy land, it is considered a great blessing here, as there have never been but two revivals in this place, and neither of them much more extensive than this; and there never was one before in this part of the township, where most of the subjects of this work reside.

Yours,
GEORGE EVANS,
Col. Star.

Extract of a letter to a gentleman in Washington, dated
GOCHLAND, (Va.) July 23.

Dear Brother,

The revival taken notice of some time ago in the Star, still goes on in Licking-hole church, and it may not be uninteresting to some of the readers of that paper, to be informed of the happy manner in which we spend our Sabbath. At 9 A. M. we meet at the water side, where, in the presence of hundreds, the ordinance of baptism is administered. At 11, worship commences at the meeting house, which is crowded with attentive hearers. After sermon, the young converts are seated by themselves, when they are exhorted to continue in the grace of God, and the nature of church fellowship being enforced, we sing these words:

"Come in thou blessed of the Lord,
Enter in Jesus' precious name,
We welcome thee with one accord,
And trust the Saviour does the same."

During which every member gives them the right hand of fellowship. It is truly affecting to see aged people, who have long prayed for the conversion of their children, welcoming them into the church of the living God, to be as they have been, "living stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

During the intermission, we have a conference meeting, where all inquiring the way to Zion have an opportunity of receiving instruction, and those who have been converted relate their experience. I preach again in the evening at the meeting house, which is nearly thronged, and dismiss about the going down of the sun. Sometimes, however, from the number of distressed souls coming forward, soliciting an interest in the prayers of the Lord's people, it

is dark before we break up. Who will not say that one of these days is worth ten thousand spent in pleasurable sin. We have besides four or five week meetings, which are well attended. The number baptized in all is about 60. Many are still however under deep concern. All this we consider as the fruit of fervent prayer for 12 months back by this church. How much are those enemies to themselves who live in supineness and forgetfulness of God? Who goeth a warfare in his service at their own charges? 'They shall prosper that love Zion, says God, who cannot lie.'

They have formed a Missionary Society in the church at South Anna, and have upwards of 40 members. Last Lord's-day was my monthly meeting there. A boy about 12 years of age, gave in a very interesting experience. It is upwards of a year since he professed a hope that he was converted—he has been going to school to one of the brethren, who speaks favourably of his character and talents.

The revival at South Anna is, I fear, subsiding, I cannot say exactly the number which I have baptized there, but think it nearly 100, among which, is a young man of great promise and very zealous in the cause.

Yours, in the bonds of the Gospel of Christ. JAMES FIFE.

REVIVALS OF RELIGION

in the Shaftsbury Association.

Extracted from a letter received by a gentleman of this city from the Rev. Elisha Andrews.

Princeton, Mass. Aug. 16, 1824.

I have been hoping to see some account of the revivals of religion in the Shaftsbury Association, in the Watchman; but, as none has appeared, I avail myself of this opportunity to convey to you a sketch, which was given me by a friend, who attended it.

In Adams, brother Savary had baptized 13; the whole number of the Church is 112. In Pownal, brother Greene had baptized 31; the whole number is 97. In Savoy, brother Woodberry had baptized 61; and the whole number is 98. In Schenectady, brother Whiting had baptized 21; the whole number is 71. In Schodac, brother Olmstead had baptized 9; and the whole number is 80. In Waterford, the revival was commencing; brother Lamb had baptized 6; the whole number is 39. In White Creek, brother Tinkham had baptized 28; whole number 199. In several of those Churches the reformation was still progressing; and several other Churches had received small additions by baptism. Nearly all the Churches were in a good degree of harmony. The Session was peculiarly pleasant and instructive.

We have been hoping very ardently, and praying very earnestly for a reformation in this Church; but I begin to suspect there is too much selfishness and unbelief attached to our prayers; for although we often see what we think to be a cloud arising, which promises rain, yet still the drought continues.—Chris. Watchman.

COMMUNICATED.

A revival of religion commenced in Gilead, a society in Hebron in this state, in February last, under the ministry of the Rev. Samuel Griswold.

It has continued to progress till within a few weeks past, and there are betwixt 30 and 40 who entertain hopes that they have passed from death unto life, since the work began. The subjects of it are mostly young people from twelve to twenty years of age. About 25 have been propounded for admission to the Presbyterian Church, and are expected to be received in the course of this month.

In Hebron, old society, there has been some special attention the past spring, particularly in one district. In this district about 15 are the hopeful subjects of renewing grace.

Colchester, the town south of Hebron, has shared much more largely in the divine blessing. I am not possessed of particulars, but from all I have learned I suppose there are more than 200 who give evidence of a saving change. "Blessed be the Lord God who only doeth wondrous things."

From the Columbian Star.

Extract of a letter to the Editor dated Windsor, (Bertie Co., N. C.) August 16.

Dear Brother,

We have delayed writing you some time, in hope of having more pleasing communications to make; in this we have not been disappointed; for the glorious revival of religion in this county excels any that we have ever witnessed here. Although we had six Baptist churches, and five Baptist ministers previous to the revival, yet iniquity abounded, and the love of many waxed cold, which made many of God's dear children mourn and cry to him for a revival of religion. Last September, we met at a Union Meeting, where we thought we saw our congregation increase, and many of our brethren filled with zeal and love. The Lord appeared to pour out his Spirit on us, and refreshed us from his presence, while some cried out, What shall we do to be saved? and some, soon after, professed to be converted; and, in December, we commenced baptizing. This appeared to excite a general inquiry among the people—out meetings, congregations, conversions,

and baptisms greatly increased. This revival has not been attended with noise and confusion, but the countenances of the people indicated deep impressions of heart; while we have had the pleasure to behold husbands and wives, parents and children, rich and poor, illiterate and learned, enlisting under the banner of the King of Saints. Some of our young converts have engaged in the sacred work of the ministry, and promise eminent usefulness. This revival has spread through all the churches in this county; and in the six churches of this county, they have received, by baptism, more than 400 members; and the glorious work appears to increase in this county, and is extending to the adjoining counties. Oh, that the sacred flame may pervade the whole earth, and our hearts be filled with gratitude to God for his rich display of his grace in the salvation of sinners. "This is the Lord's work, and it is marvellous in our eyes;" "Glory to God in the highest on earth peace, and good will towards men."

We are yours, in a dear Redeemer;

WILLIAM J. NEWBORN,
JAMES ROSS,
GEORGE OUTLAW.

Baptist Missions in New-Hampshire.

By the Fifth Report of the New-Hampshire Baptist Domestic Mission Society, which we have just received, it appears that there have been expended under the direction of the Trustees, during the last year, \$540 27, and that the receipts during the same period, including a small balance in the Treasury, at its commencement, were \$590 98. The missionary services performed by the Society were as follows:

Mr. JOHN ATWOOD laboured eight weeks in the service of the Society, four weeks of which were spent in Pittsfield, and four weeks in Bradford. Rev. John B. GIBSON had two appointments of six weeks each, the first of which was performed in Hampstead and Atkinson, and the last in Hampstead, Atkinson and Pelham. Rev. ISAIAH STONE spent eight weeks in Peterborough, Roxbury, Dublin and Sullivan, and three weeks in Keene, Richmond, &c. Rev. STEPHEN PILLSBURY laboured three weeks in Wilmot and Springfield, and two weeks in the region of Campton. Rev. PHINEAS RICHARDSON spent four weeks in the bounds of the Guilford church during which period he preached twenty-five times. Rev. THEOPHILUS B. ADAMS laboured two weeks in Unity, and Rev. MOSES CHEENEY two weeks in New-Hampton. Rev. JESSE COBURN laboured eight weeks under the patronage of the Society. Rev. OTIS ROBINSON, Jun. received two appointments, of four and six weeks, and his services were rendered in Goshen and Washington. Rev. SAMUEL COOK spent two weeks in Ossipee, and Rev. OTIS ROBINSON, sen. four weeks in Londonderry and Manchester. Rev. PARKER FOGG had two appointments, the first of six weeks, which was spent in New-Hampton, and the second of four weeks, in Guilford and vicinity. Rev. STEPHEN K. WESCOTT laboured eight weeks in Wendell, Bradford and Deering; and Rev. NATHAN AMES performed six weeks service in Wilmot and Springfield. All the services performed by these several missionaries amount to ninety weeks, besides which Rev. CHARLES O. KIMBALL performed an agency of six months, in visiting Associations, preaching the Gospel, collecting subscriptions, &c. In view of the services thus performed, and those of the preceding years, the Report remarks, that the "Society has enjoyed the peculiar smiles of the Great Head of the church; that sinners have been convicted, saints comforted, & churches regulated, strengthened, and enlarged. Being animated therefore with a belief that the labours of the Society have not been in vain in the Lord, and that the cause of missions is the cause of God, they take courage and resolve to persevere in the work for which the Society was instituted; the dissemination of the word of salvation among the destitute within the limits of this State."—N. Y. Rep.

EMILY GEIGER.

"At the time General Greene retreated before Lord Rawdon from Ninety Six, when he had passed Broad River, he was very desirous to send an order to Gen. Sumpter, who was on the Wateree, to join him, that they might attack Rawdon, who had divided his force. But the General could find no man in that part of the state who was bold enough to undertake so dangerous a mission. The country to be passed through for many miles was full of blood-thirsty Tories, who on every occasion that offered, imbued their hands in the blood of the whigs. At length Emily Geiger presented herself to Gen. Greene, and proposed to act as his messenger; and the General, both surprised and delighted, closed with her proposal. He accordingly wrote a letter and delivered it, and, at the same time, communicated the contents of it verbally, to be told to Sumpter in case of accidents. Emily was young, but as to her person or adventures on the way, we have no further information, except that she was mounted on horseback upon a side saddle, and on the second day of her journey she was intercepted by Lord Rawdon's scouts. Coming from the direction of Greene's army, and not being able to tell an untruth,

without blushing, Emily was suspected, and confined to a room; and as the officer in command had the modesty not to search her at the time, he sent for an old matron, as more fitting for that purpose. Emily was not wanting in expedient, and as soon as the door was closed and the bustle a little subsided, she ate up the letter, piece by piece. After a while the matron arrived, and upon searching carefully nothing was to be found of a suspicious nature about the prisoner, and she would disclose nothing. Suspicion being thus allayed, the officer commanding the scouts suffered Emily to depart for where she said she was bound; but she took a route somewhat circuitous to avoid further detention, and soon after struck in the road to Sumpter's camp, where she arrived in safety. Emily told her adventure, and delivered Greene's verbal message to Sumpter, who in consequence soon after joined the main army at Orangeburg. Emily Geiger afterwards married Mr. Therwits, a rich planter on the Congaree. She has been dead thirty-five years, but it is trusted her name will descend to posterity among those of the patriotic females of the revolution."

Existence of Free Muriatic Acid in the stomach.—The following are the proofs of the existence of free muriatic acid which Dr. Prout, has laid before the Royal Society. The contents of a stomach having been digested in distilled water, the solution obtained was divided into four equal parts. One of these evaporated to dryness, burnt and examined in the usual way, gave the quantity of muriatic acid in combination with fixed bases. A second being previously saturated with an alkali, was treated in a similar way, and gave the whole quantity of muriatic acid in the stomach. A third carefully neutralized with a known solution of alkali, gave the quantity of free acid. The fourth was reserved for any required experiment. In this way Dr. Prout ascertained that the unsaturated muriatic acid in the stomach was considerable, and in one case twenty ounces of a fluid from a very deranged stomach, afforded him above half a drachm of muriatic acid of specific gravity 1.60.—*Jour. of Science.*

Arrest of Salivation.—Surgeon Somme, of Antwerp, asserts that mercurial salivation may be speedily arrested by the use of a gargle composed of one ounce of superacetate of lead in two pounds of water. This gargle has the disadvantage of blackening the teeth, but is said to quickly heal those ulcerations of the mouth which prove intractable under any other means. In the ulcers of the tonsils and palate which occasionally follow mercurial courses, M. Somme touches the parts with a hair pencil charged with the pure liquid of the acetate of lead.—*Archives Generales de Medicine.*

ANECDOTE OF GENL. JACKSON.

"When sitting as a Judge of the Supreme Court of Tennessee, an atrocious culprit escaped from the custody of the sheriff, seized a loaded musket with a bayonet, placed himself in the angle of two stone walls, and swore he would shoot the first and bayonet the second man that attempted to take him. The Sheriff ordered ten men as assistants, but they dared not approach him. The sheriff then reported the fact to the Judge. "Summon a hundred men then," said Judge Jackson. It was done, but they also feared to arrest him. Upon a second report—"Summon men then," said the Judge. It was done. He descended from the bench—approached the culprit with a stern countenance and dignified firmness—seized the musket with one hand and the culprit with the other, and handed him to the sheriff."

Emigrants to Hayti.—The brig De Witt Clinton has sailed from New-York for Hayti, with her full complement of a hundred and twenty emigrants, who all embarked with cheerfulness and resolution. On the evening previous to their embarkation, they were assembled at the African Zion Church, where, after a hymn, and prayer by Rev. Mr. Paul of this city, a Valedictory Address was delivered to them by the Rev. Peter Williams, Pastor of the African Episcopal Church in New-York. This Address, which was able and appeared to produce a powerful effect, was published without delay, and distributed among the emigrants, previous to their departure. Mr. Williams followed his Address by a fervent prayer; after which the emigrants were addressed by C. D. Colden, Esq. and Prof. Griscom, as representatives of the Emigration Society. It is stated in the New-York papers, that there are other applicants now on the list, nearly sufficient for a second shipment.—*Bos. Telegraph.*

Munificence of General La Fayette.

In the year 1797, a destructive fire occurred in the south part of Boston, which consumed about one hundred buildings, sixty of which were dwelling-houses;—the meeting-house in Wallis-street was among the houses consumed. When General LA FAYETTE (then in France) heard of this calamity, he immediately transmitted to the committee in Boston one thousand five hundred and fifty-four dollars, from his own purse, for the relief of the sufferers!—*Zion's Herald.*

CHRISTIAN MUNIFICENCE.

At one of the late religious anniversaries in London, Sir Thomas Baring related the following anecdote, respecting the London Jews' Society:—

At the first meeting which I attended as President of that Society, I found that it was in debt to no less an amount than £14,000. There seemed to be no human probability of more than £2000 of that sum being paid off. I felt myself, therefore, under the necessity of declaring that I could not belong to a religious society which was in debt—that either the means must be found of discharging its incumbrances, or that the Society itself must be annihilated.

A single individual at that meeting put into my hands TEN THOUSAND POUNDS! I give to God the glory of this act; for it never would have entered into the heart of that friend to make this sacrifice, had not the will and purpose been given him by a higher power. To this benefaction £2000 was added by the other persons present, about sixteen or eighteen in number; and £2000 more by another individual. In this manner the whole debt of the Society was immediately paid off; and, from that time, it has been rising as a religious society, under the blessing of God until its annual income has now reached about £1200.

Profanity.—At a late Meeting of the Worcester central district, his honor the lieutenant governor in the chair, resolves were passed disapproving of this "heaven daring sin," and pledging themselves, as individuals and collectively, to use their endeavours to suppress it; and to support the magistrates in making examples of obstinate offenders.

From the Boston Telegraph.

SCHEME OF THE RESTORATIONISTS.

As far as I understand this system, it maintains, that all men will finally be happy in the enjoyment of God's favour, although a great portion of the human family may, and probably will, die in impenitency. It supposes that there will be a place of punishment for the impenitent after death; but that it will be a school to teach them christianity; and that the evils they endure in that place, will be at the same time a just retribution for sin committed in this life, and a discipline to subdue them to the obedience of the cross: that this discipline is intended in mercy, differing in nothing from the afflictions of this life, but in this, that it will be more efficacious; and sooner or later, either in a first, second, or some subsequent state of trial into which they may pass, will surely issue in their restoration to complete happiness: and that Christ, the Saviour, will not deliver up the mediatorial kingdom to God, even the Father, until all men are fixed in happiness forever; when God will be all in all.

If this statement be not rigidly correct, I have failed to do what I sincerely intended. I have no disposition to withhold from the advocates of this scheme the credit of learning and much ingenuity. But they rely, with apparent confidence, on such arguments and scripture authorities, as I am compelled to say, do not have the same effect on my mind.

It must be no small satisfaction to an honest inquirer, to know what our Saviour himself has taught on this important subject. All christians will agree, that his example is not only safe, but binding on all his followers, both ministers and people. Here I frankly confess, that, in a careful perusal of the history of his preaching and life, I have not understood him to intimate, in any instance, that such a state of trial after the temporal death, as is maintained in this system, will exist; but, on the contrary, there is much, very much, in his sermons, parables and exhortations, to forbid all hope of any such thing.

1. He gives no directions for the conduct of saints, in any other place of trial than this world, as he probably would, had they been destined to such a place. He says to them—"Ye are the salt of the earth; a city set on a hill, &c. Equally silent is he as to the duty of sinners in that place. Only he exhorts them to avoid it, as the greatest of all evils. What is a man profited if he gain the whole world, and lose his own soul! How can ye escape the damnation of hell! So he exhorts to the greatest self-denial to avoid this doom, even to the plucking out of a right eye, and cutting off a right hand, assigning as a reason, that it is better that one of the members should perish, than that the whole body should be cast into hell.

In all this, there is no intimation, that this state will be a place of purification and trial, from which any one may escape, fit for the enjoyments of heaven. If this were the fact, would he not have suggested it, when it must have been so frequently and so fully before his mind? If it were true, and he deemed it inexpedient to preach it, can it be expedient for his disciples to preach it? or do they not add something to his gospel by doing it?

2. The rewards he promises, are only to such virtues as can be exercised in this world. After this earth, and the works that are therein shall be burnt up, where shall the christian find place or occasion to forsake houses and lands? Where to visit and minister to the stranger, the sick,

and in prison? Yet these are to be the evidences of his love to the Saviour, for which he is to be rewarded. Matt. xix. 29, and xxv. So in the close of his Sermon on the Mount, all good and all evil, are represented as depending on the manner in which men keep or neglect those sayings of his. But all those sayings of his apply to the appropriate duties of this present world.

3. The parable of the marriage feast seems to impugn the doctrine of the restorationist. Both those who slighted the invitation, and those who attended without a wedding-garment, were forbidden ever to taste the supper. But it would have been consistent with this doctrine to have directed him not having on a wedding-garment, to go home, and change his attire, and return again. So does much of his exhortation to watchfulness, as in the parable of the ten virgins, lest death come upon us unawares. "Fear him who is able to destroy both soul and body in hell." No hope is here left for one in that situation. He says concerning a certain sinner by way of terror, it were better for him, that a mill stone were hanged about his neck, and he were drowned in the midst of the sea, than to offend in this way; but what force has the expression, if drowning were only a passage, out of one state of trial into another far more effectual?

4. According to this scheme, the millennial day is not to come, until the dispensation in this world shall have closed; it being contended, that the putting down of all rule, &c. and the bringing all things into subjection to Christ, which is the subject of prophecy, will be accomplished, only by subjecting the impenitent in this life, to the discipline of the second death. But in that form of prayer, taught by Christ to his disciples, we are encouraged to expect this to take place on earth. They will be done on earth. Would he have directed prayer to be made for what he never intended should take place?

5. The character of Christ, and of the means which were to be employed to build up his kingdom, foretold in prophecy, and fulfilled in his life, contradicts this scheme. "The bruised reed he shall not break, and smoking flax he will not quench, till he send forth judgment to victory—and in his name shall the Gentiles trust." We cannot suppose, that the torments of hell will be used to establish his kingdom, which is to be established by means so gentle as the figurative description imports.

Besides, Christ himself mentioned the time, when the greatest tribulation will come upon men, that they are never to expect. That time has gone by—the time of the destruction of Jerusalem.

"For then shall be great tribulation, such as was not since the beginning of the world to this day: No, nor ever shall be." This forbids the idea, that men are ever to be tried with greater tribulation hereafter, merely as a discipline.

Finally; Christ has clearly intimated the end of his kingdom of grace, or a limitation to the day and means of grace enjoyed by men, in the last words he spake on earth. "Go ye teach all nations, &c.—and lo, I am with you always even to the end of the world." If he should extend the day of grace, and his kingdom of means, beyond the end of this world,—it would be more than his promise encourages us to expect.

Again, he speaks of a sin, that can never be forgiven, neither in this world, neither in the world to come. This seems intended expressly to teach the doctrine of endless punishment. His language, too about Judas, may be adduced to the same point. "It were good for that man, if he had never been born." This clearly indicates that existence can never be a benefit to him.

The foregoing, I think, is plainly deducible from the history of the life and preaching of our blessed Saviour. If it contain an argument, it has one advantage over most others, it speaks for itself. If it is true, that the doctrine in question was never mentioned by our divine Master, although the condition of departed spirits was so much in his mind, and so much the burden of his preaching—we must conclude, that it is not true, or that it is not proper to be disclosed to man, if it is true. One single consideration is enough to solve the practical question, connected with this subject, with men of common prudence. If the doctrine be true, those who disbelieve it will share its benefits, and can never be condemned for omitting, in practice, what the Saviour himself omitted. But if it be without foundation the danger of trusting in it will be unutterably great. The day will come, when the hail shall sweep away the refuge of lies. And your covenant with death shall be disannulled, and your agreements with hell shall not stand.

EUSEBIUS.

We have inserted below the remarks of Elihu on the 1 Cor. chap. xiv. verse 34, in answer to the queries of a correspondent, published in No. 31, of this paper. We are not insensible that the exposition of the passage given by Elihu, is in accordance with popular opinion, at the same time we think there are strong objections to the view of the passage suggested by him—and we shall expect to hear more on the subject, and hope that light may be elicited, and truth promoted, by the discussion.

Mr. Editor,

In your useful paper of Aug. 3, No. 31, I notice a desire of an exposition of 1st Cor. xiv. 34. which reads thus, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." Query, if the apostle designed to prohibit females from speaking at all in the church, how shall we understand the same apostle in Rom. xvi. 1, 2. "I commend unto you Phebe, our sister, servant of the church at Cenchrea, that ye assist her in whatever business she hath need of you, for she hath been a succourer of many, and of myself also." Did Paul depute Phebe, a servant of the church at Cenchrea, to transact business with the church at Rome, and yet forbid her speaking when she arrived there? What could the same apostle mean by entreating his true yoke-fellows, "Help those women, which laboured with me in the Gospel," Phil. iv. 3. Indeed why should the apostle so particularly insist upon females covering their heads when they prayed or prophesied, if they might not speak at all? see 1 Cor. chap. xi. May we not understand the apostle when he forbids women to speak in the church, to refer particularly to the exercise of government agreeably to his advice to Timothy, ii. 12. "I suffer not a woman to teach nor to usurp authority over the man." Our Saviour has used the word church in this sense, Matt. xviii. "If he neglect to hear the church, let him be unto thee as a heathen man, and a publican;" viz. if he neglect the authority of the church.

I ask again, if women are forbidden to speak in public worship, how shall the prediction of Joel be accomplished? Chap. ii. 28, 29, referring to gospel times, "I will pour out my spirit upon all flesh, even upon the servants and hand-maids, and your sons and your daughters shall prophesy;" these could not be silent exhorters, for "he that prophesieth edifieth the church," viz. by speaking to edification and comfort. But the woman is commanded to be under obedience, as saith the law, referring to Gen. iii. 16. "Thy desire shall be to thy husband, and he shall rule over thee;" but does this subjection of the woman to her husband, deprive her of the privilege of speaking forth the praise of God in public? if so, Moses must have lost sight of the dignity of his station, and Miriam was a usurper; for it is expressly said Exodus, xv. 2, that Miriam, the prophetess, took a timbrel in her hand, and all the women went out after her, and the burden of their song was, "The Lord hath triumphed gloriously." Observe, here was no attempt to dictate the march or encampment of the tribes, this was left to Moses, but with an heart expanding in love to the God of Israel, for the astonishing deliverance wrought for the chosen tribes, she publishes the praise of God aloud; no rebuke is heard from Moses or Aaron, nor a censure passed upon her down to the present day—and if justifiable then, why not now?

When the Prince of Peace visited our polluted world, for the purpose of saving sinners by his own blood, He was recognized by Simeon, whose enraptured soul longed for immortality, and asked for his dismission. The prophetess Anna, of 84 years of age, who had long been in the habit of praying in the temple, that moment entered, and having caught a few sparks of the celestial fire, she gave thanks to the Lord, and spake of Him to all them that looked for redemption in Jerusalem.

Now, as under the former dispensation females took an active part in the public worship of God, and the prophet Joel has informed that the same shall increase under the Gospel; and as the first preacher of a risen Saviour was a woman, (Mary,) and the memorable prayer meeting, recorded in Acts i. 14, included the eleven apostles with the women, and Mary, the mother of Jesus, who appear all to be engaged in prayer—and when St. Paul has carefully described the head-dress of females when praying or prophesying—has styled Phebe a servant of the church, and exhorted, to help those women who laboured with him in the Gospel, I am led to conclude that the prohibition refers to the government and authority which Christ has committed to his church, which evidently belongs to males.

ELIHU.

Question—Is the law, either the ceremonial, or moral, viz. the ten commands, obligatory on Christians.

ELIHU.

We received the following query from a respected correspondent, and shall be obliged by an answer for publication.

It is said in Acts xviii. 24th, that there was a certain Jew named Apollos, an eloquent man, mighty in the scriptures, that he was instructed in the way of the Lord, and being fervent in spirit, he taught diligently the things of the Lord, knowing only the baptism of John. And while at Ephesus preaching boldly in the synagogue, Aquila and Priscilla perceiving a deficiency in his preaching, took him unto them and expounded unto him the way of God more perfectly.

Query, What was the additional knowledge received by Apollos in the house of Aquila and Priscilla?

American Baptist Mission to Liberia.—From the report of a committee to the Baptist General Convention, at their late session, it appears, that there is now an orderly and harmoniously Baptist church constituted at Liberia, under the care of Mr. Carey, a coloured missionary, who has recently been joined by the Rev. G. M. Waring, (also a colored preacher) from Virginia, whose character is said to be such as to warrant high expectations of his usefulness. The committee recommended that a constant correspondence be kept up with the missionaries, for the purpose of encouraging them, and of receiving information respecting the best mode of introducing the Gospel into the heart of Africa.—N. Y. Ob.

It will be remembered that Liberia is the name given to the place on the coast of Africa, where the American Colonization Society have established their settlement of free coloured people.

May the Lord protect this his vineyard in the wilderness!

CHRISTIAN SECRETARY.

HARTFORD, TUESDAY, SEPTEMBER 14, 1824.

Death of the King of the Sandwich Islands.—The late English papers furnish an account of the death of Rihō Rihō, King of the Sandwich Islands, and of the ceremony of laying him in state, in a manner similar to that pursued towards his Queen, who had so recently deceased.

Accounts from Cuba continue to present a most appalling prospect to those engaged in Commerce with that portion of the world.

The robberies and murders of the pirates multiply continually with unparalleled atrocity, and so far from attempting to suppress this work of rapine, the Spanish authorities are without doubt concerned in the villainy.

An exhibition of the Engine Companies, 44 from New York, and 2 from Brooklyn, was given in honour of General La Fayette, on the 9th inst. in the Park. An immense concourse of people attended. A vessel containing an inflammable fluid was suspended at a great distance in the air, and at a given signal all the engines, formed in a circle around the elevated and burning fluid, began to play. The scene was novel and grand. The wind detached from the body of water some sprays, which formed a cloud in which a brilliant rainbow was formed.

The whole exhibition did honor to the police of the city, and the engine companies.

We have this week received the first number of two newspapers, the Springfield Republican, published at Springfield, Mass. by Mr. Samuel Bowles, late of this city, and the Buffalo Emporium, published by Messrs. Lazell and Francis, at Buffalo, N. Y. The style and workmanship of both papers are handsome, being neatly executed on a super-royal sheet. We wish the enterprising publishers success.

General Intelligence.

Arrived here on the 6th Sept. in 36 hours from New-York, the schooner Ontario, Captain Hubbard, from Syracuse, in the state of New York, with 1200 bushels of salt, manufactured at that place. Capt. H. left Syracuse, which is on the western canal, about 200 miles beyond Albany, on the first of August, stopped about a fortnight at Albany, and a week at New-York. She is about 65 feet in length, and draws three feet of water. The cargo is consigned to Messrs. Daniel Buck & Co. The salt is of a very superior quality, and we hope the sale of the cargo will be such as to induce Capt. H. to repeat the voyage. She will remain for a few days at steam-boat wharf—a view of her must be gratifying to our citizens.—*Courant.*

Mr. Calhoun, Secretary of War, and family, accompanied by Col. Roberdeau, of the Engineer Corps, arrived in this town on Friday last, and proceeded to the West on Saturday morning. We understand, that it is the intention of the Secretary, after passing a day at the Berkely Springs, where he will leave his family, to make an excursion through the country contemplated as the way for the great Chesapeake and Ohio Canal. From the friendly disposition which Mr. Calhoun has uniformly manifested for internal improvements, and the particular zeal which he evinces in this great object, may we not rationally conclude, that the work will be entered upon at no remote period?—*Torchlight.*

On Wednesday last was held the annual commencement at the Amherst Collegiate Institution. The day was uncommonly fine, and at an early hour the meeting-house was crowded with an attentive and respectable audience among whom were noticed many distinguished strangers. The class that had completed their course, consisted of eighteen members most of whom appeared in the exercises of the day. Of so small a number there could of course be no selection, as in some older institutions of the best talents only for exhibition. Aware of this circumstance, it was to me a matter of surprise that so little appeared which was offensive to good taste. Many of the performances were in that neat, masculine and energetic style, which is a sure indicative of a proper culture both of the reason and imagination, and the whole was such as afforded proof of the repeated assertion of the trustees that an elevated course of study is there pursued.

Rev. Nathan W. Fisk, of Weston, was chosen professor of languages and belles-lettres, in the place of professor Estabrooks, who has resigned his office on account of ill health, and Mr. Jacob Abbot, of Andover, was chosen a tutor. Thirty students have passed examination for the next freshmen class, and a con-

siderable additional number are expected at the close of the present vacation. Com.

COLOMBIA.

We have received from our correspondent at Curacao, papers to the 14th of August. Gen. Santander, Vice President of the Republic, has ordered that \$10,000 belonging to the funds of suppressed convents in Ocana, be applied to Lancasterian schools and the provincial college in Magdalena; and \$3000 from similar funds for similar purposes in the city of Valle-Dupar.

CURACOA, Aug. 14.

By an arrival from Maracaybo we have received Bogota papers up to the 10th of June, we find however not the least mention made therein about the state of affairs in Peru, nor about the operations of Bolivar. The principal contents of these papers consist in decrees of the Congress, and some European news of no late dates. One of these brings forth an ample demonstration of the disadvantages which would arise to the Republic should the seat of the government at Bogota be removed, to which effect some proposals had been made in Congress.

Extract of a letter received by a commercial house in this city, from a friend at Maracaybo, dated 27th July, 1824.

"We have received some official accounts from Bogota to the following effect:

The faction at Callao and the capture of Lima by the troops of the Royalists, have produced a reaction in the political state of things, highly favorable to the cause of the Republic. Admiral Guise ordered Com. Addison to proceed from Truxillo to Callao in the frigate La Prueba and some other men of war vessels. This order has been completely executed, and proved successful. The Republican squadron took possession of every sail in the harbour of Callao, and was holding that port in a strong state of blockade.

In consequence of the Spaniards having extorted a great deal of money from the inhabitants of Lima, and frequently betrayed them; and moreover on learning that Ferdinand had been pleased to appoint a certain Gen. Olano to the Viceroyalty of Peru, the party which had hitherto continued impartial during the last revolution of that country, has now declared itself in behalf of the cause of liberty, excited a counter-revolution and recalled Bolivar to its aid, who without loss of time marched from Truxillo against Peru on the 24th of April last, at the head of 10,000 men."

Bogota, June 10.

We beg to recommend most earnestly to the attention of the legislature the repeal of the decree which prevents foreign merchants from transacting their own business in the country. These are remains of the wretched mercantile system of the Spaniards; innumerable are the objections which may be raised against it. Complaints are constantly heard in all quarters by the foreign merchants at the obstacles which it presents to their establishment in this country, and consequently to the investment of capital, the thing perhaps we stand most in need of. We again repeat our recommendation to the Congress to take this affair into consideration; and we are convinced that upon the slightest attention being devoted to it, the pernicious consequences it entails upon the country will be instantly perceived, and its immediate repeal resolved upon.—N. Y. Daily Ad.

From Key West.—Capt. Wightman, from Philadelphia, put into Key West for provisions, and sailed from thence on the 1st inst. He left there U. S. Revenue Cutter Florida, in charge of the first Lieutenant, who was sick and expected to sail for Charleston, as soon as he recovered. The Cutter had in charge a prize schooner, called The Fells Point, of Baltimore, captured to the westward of Key West, for smuggling Salt. About the 10 July, the Arm chest, on board the Cutter, blew up, whilst lying at Key West, and severely burnt several persons, but no one was dangerously hurt. It was supposed about a thousand musket balls were discharged by the explosion, none of which injured a man on board. Capt. W. reports that it was very sickly at Key West.—*Mobile Reg.*

Statement of the capture of the brig Henry, Josiah Rhodes, of Hartford, on her passage from St. Jago, Gulf of Mexico, bound to Matanzas, with a cargo of mules:—

The Henry was captured on the 16th of August, by two piratical schooners. About 5 miles east of the Bay of Honda, and ten miles from the shore, she was boarded by two small schrs. who, at 10 A. M. carried the Captain on board a large schr. which was at anchor in the shore. She was armed with 4 carriage guns, muskets, pistols, cutlasses, knives, &c., and had about 44 or 46 men.—They demanded money from the Captain but he not having any, they hung him up by the neck twice, then lowered him down, laid him on two boards on the deck, and drew a large knife across his throat twice. He then told them there were ten ounces of gold on board the Henry, which they immediately sent for. They then run the brig ashore on a key, cut away both masts, unbent the sails, took the rigging off the masts, and put them on board two small schooners, as well as anchors, cables, and several boxes and bales from the piratical schooner, which Capt. R. supposed to have been taken from some American schooner a few days previous. In the evening four of the Henry's crew were brought on board the pirate schooner, who told Capt. R. that their comrades had been treated most barbarously by the pirates, who had broke the arm of William Wells. On the morning of the 17th, the small schooners sailed to the eastward—Capt. R. and the four seamen were confined in the hold, and the only diet allowed them was rice and water—in the afternoon the remainder of the Henry's crew were brought on board and confined in the hold.

On the morning of the 18th, the drogging schr. No. 331, joined company with the pirate, and took in a cargo of jerked beef, beeswax, coffee, and part of the Henry's rigging and sails; she then sailed for the eastward, no doubt for Havana. The morning previous to despatching this schooner, the Henry's crew were ordered on deck and employed in fitting the gun tackles, &c. and Capt. R. in filling cartridges. At 2 P. M. the two piratical schooners came in, who also took cargoes from the large schr. and made sail, to the Eastward. At sunset, Capt. R. and crew were confined in the hold. On the 19th, the two piratical schooners returned and took in another cargo, and sailed Eastward—Capt. R. and crew employed as before. 20th, at daylight, the large piratical schr. gave chase to a schooner, but not being able to come up with her, returned to her anchorage. 21st, at 4 A. M. the crew of the Henry were sent on board to hoist out and land the mules. They

had but just commenced, when three British boats made their appearance, and threw the pirates into great consternation, some jumping overboard, and others taking to the boats and fleeing for the shore. The boats of the leucas took possession of the Henry, and saved the lives of the crew, who were to have been murdered as soon as they had landed the mules.

Among the piratical crew, Capt. Rhodes recognized William Johnston and Elias Manuel, whom he had seen at N. Orleans, and who stated to him that they had been about 3 months in the "Pirating Business," during which time they had taken twelve vessels, but would not tell the names of either. From the appearance of the wrecks, Capt. R. was of opinion that they must have required 130 men to navigate them, all of whom he supposed fell a sacrifice to these blood thirsty murderers.

HEROIC AFFAIR.

The following account of the re-capture of the brig Frederick, of Stonington, from the Pirates of the Pacific, exhibits one of the most brilliant feats we ever heard of. We understand that when the Frederick arrived at Callao, the owners were so much pleased with the gallant conduct of Capt Burrows, that they immediately presented him with the sum of \$5000.

The Frederick, Capt. A. H. Burrows, was captured on the 26th Dec. near the port of Quilca, where she was bound, with a cargo of dry goods. Capt. B. relates the circumstance as follows:—"At 10 P. M. the Frederick was fired into by an armed brig, and ordered on board with my papers. After getting on board, and being closely examined respecting my vessel and cargo, they took possession of my vessel and transferred the crew to the privateer. During the night the stood to the southward for Moulao, where they intended discharging my cargo; but the next morning, when nearly abreast of the port, saw a ship standing in, which they took for a man of war, when the privateer and brig hauled off from the shore. The Captain of the privateer then told me that he should send my brig to the island of Chiloe, and if I chose to go in her, and she arrived safe, that after discharging my cargo, he would give me up my vessel.—Thinking there might be some chance of recovering her, and knowing that if I left her I should not get her again, I chose to remain by her, and after much persuasion, I prevailed on him to let me take my son with me—but he would not consent to my taking any more of my crew.

After plundering my vessel of about \$12,000 worth of dry goods, rice, rigging, and such other articles as they were then in want of, they put a prize master and nine men on board, and ordered us to make sail for the island of Chiloe. Soon after leaving the privateer, I learned that her name was the Kintanealia, Capt. Mattalea, from the island of Chiloe, and that they had previously taken several English and Patriot vessels, some of which they had burnt, and sent the others to Chiloe, and that she had a large amount of money on board, taken from them. I also learned that Capt. Mattalea had formerly been an officer under Benavides, and had headed a gang in taking the American brig Hersilia, at the island of St. Mary's. From this information, and his conduct in plundering my vessel, I had no reason to expect getting her again, unless I took her by force, which I determined to do whenever a favourable opportunity should offer. I then loaded my pistols, also those of the mate which I had taken care to stow away on my first arrival on board from the privateer. I then informed my son of my intention, and ordered him to hold himself in readiness. After being in possession of the captors 7 days, we succeeded in retaking her, drove the Spaniards below in the middle of the day, and then ordered them on deck, one at a time, and tied their hands behind them, as I had no irons on board to secure them with. I then shaped my course for Callao. The next day I put seven of the prisoners in a whale boat, with provisions and water to last them to the land—the other three I took with me to Callao, where I arrived two days afterwards, and delivered the balance of my cargo to the former owners. Two days after my arrival, the privateer appeared off the harbor of Callao, and the U. S. schr. Dolphin, Capt. Connor, and the Br. frigate Tartar, Capt. Brown, made sail in pursuit of her, but night coming on, she made her escape. A short time after that, the crew of a French ship arrived in their boats, having been captured a little to the leeward by the privateer, who had taken from the ship \$50,000, manned and ordered her for Chiloe. On the 24th of May, a few days before the Franklin left Valparaiso, the Kintanealia arrived there, prize to a French sloop of war, who had captured her off Quilca. She had been to Chiloe, had landed her money, and was then on her second cruise."—N. Y. Com. Ad.

ORDINATION.

On Lord's-day, August 15, in the Meeting House of the First Baptist Church, in Norfolk, Virginia, the Rev. Benjamin Bullock was ordained, by the request of the church in Hampden, Virginia, of which he has been chosen pastor. The Rev. D. M. Woodson preached the introductory sermon from 1 Tim. iv. 16. Rev. S. Cornelius proposed the usual questions to the candidate, and offered the ordaining prayer. Rev. P. Lugg presented the Bible with appropriate remarks, and welcomed the candidate to the toils and consolation of the Gospel ministry by the right hand of fellowship, in which he was followed by all the officiating brethren. Rev. J. Mitchell delivered the charge, founded upon 2 Timothy iv. 1, 2. The congregation was large, and during some parts of the interesting services was deeply affected. May the great head of the church add his effectual blessing.

MARRIAGES.

At New-Haven, Edmond B. Vass, Esq. of Virginia, to Miss Charlotte J. Macrae, daughter of Col. C. Macrae, Demarara, now of New Haven.

At Norwich, Mr. Thomas Canfield to Miss Abigail Allen both from Erin.

DEATHS.

In this city, Mr. Oliver H. Woodworth, aged 29.

At the residence of his father in Oxford, Mr. Sebastian Dutton 25, Editor of the New Haven Pilot.

At West Boylston, Mass. on the 16th Aug. Rev. Ailing Hough, pastor of the Baptist Church in that town, aged 33.

At Norwich, Mr. Zial Geer, aged 91.
At Waterford, Mr. Amos Crocker, aged 71.
At Tolland, Mr. Stephen H. Candee, of Lexington, Georgia, to Miss Euentia Gilbert.

At Middletown, Mrs. Clarissa Cromwell, 36, wife of Mr. Ezra Cromwell; Mrs. Rhoda Plumb, wife of Mr. Samuel Plumb, 74.
Mr. William Bull.
At Durham, Mr. Joseph Southmayd, 56.

ADVERTISEMENTS.

NOTICE.

Taken up by the subscriber on or about the 15th inst. a pale red cow, white star in the face, with white hind legs. ALSO, a deep red heifer, two years old. The owner can have them by paying charges.

LUMAN BARBER.

Colebrook, 26th Aug. 1824. 3w 32 p

H. HUNTINGTON, JR.

BOOKSELLER AND STATIONER

Opposite the State House, Main street,

HAS JUST RECEIVED,

A History of all Religions, as divided into Paganism, Mahometanism, Judaism, and Christianity, with an account of Literary and Theological Institutions, And Missionary, Bible, Tract, and Sunday School Societies.

By the Rev. DAVID BENEDICT, A. M. Price \$1 bound.

JONES' Church History, 2 vols. 8vo. Essay on Communion, by Isaac Merriam, Pastor of the Baptist Church in Bristol, Ct. Chapin's Letters on the Mode and Subjects of Baptism.

A Concise View of the Principal Points of difference between the Baptists & Pedo-Baptists. By Caleb Blood, Late Pastor of the Baptist Church in Portland Merrill's Seven Sermons. Christian Baptism, a Sermon by A. Judson, A. M.

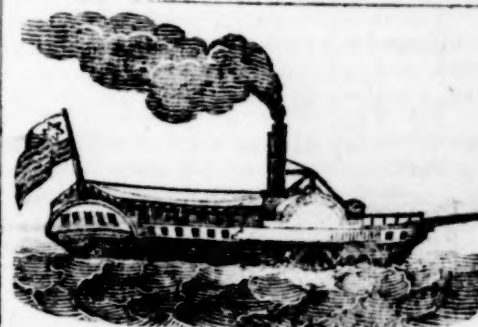
Baldwin on Baptism. Booth's Apology for the Baptists. Lif of Fuller.

Brainerd. Scott. Martyn.

Benedict's History of the Baptists. Fuller's System.

Winchell's arrangement of Watts, in a great variety of binding. Family and Pocket Bibles.

Alger's Pronouncing Testaments, and a great variety of small books for Sabbath School Rewards. Aug. 10. 91f2



Steam Boat Notice.

The Steam Boat OLIVER ELLSWORTH, will in future leave Hartford at 11 A. M. on Wednesdays and Saturdays, instead of 1 P. M. as heretofore.

* * Printers who publish advertisements for the Oliver Ellsworth, are requested to alter the same, to conform to this notice. Hartford, Sept. 10, 1824. 33

Lancaster School.

THE subscriber informs the Citizens of Hartford, that the Lancaster School is opened this day, in the building opposite Mr. Tuttle's Store, and near the new Meeting House, where he will receive and instruct Scholars in any of the branches taught in common schools, and respectfully solicits the public patronage so far as to be able to demonstrate to them fully the principles of the system, and assures them that the expense of Schools may by adopting it, be lessened one half. Terms, \$2 per 12 weeks. H. COMBS.

Hartford, August 30, 1824.

FLOUR, &c. PORTER, BUNCE, & CO.

OFFER FOR SALE, 250 Bbls. fresh Flour—Strong & Co. brand. 300 Bbls. and half bbls. Mackerel. 20 Hds. St. Croix, Granada, and Jamaica Rum. 10 Hds. and bbls. Muscovado Sugar. 15 Chests Hyson Skin } TEAS. 5 Half chests Young Hyson } 20 Bbls. and bags Coffee. 30 Casks Cut Nails. Shot, Glass, &c. &c. Hartford, August 30. 31

Sailing and Fishing Excursion.

THE Steam Boat EXPERIMENT, Capt. Williams, will, on Mondays and Thursdays, takes parties from Saybrook for the fishing grounds, or Sag Harbor, and return the same evening.

Pensioners' Blanks,

Printed and for sale, at this office.

ALSO,

CHECKS

On the U. S. B. Printed from very neat STEREOTYPE PLATES, and bound for the use of Merchants and others. ALSO,

BLANK NOTES.

ÆTNA

INSURANCE COMPANY.

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President. ISAAC PERKINS, Secretary.

POETRY.

From the Boston Telegraph.

A MORNING WALK IN A GRAVE-YARD.

Around the tombs where sons and sires repose,
There was a lovely, velvet green outspread;
There sprang the daisy, violet, and rose,
And all combin'd their mingled beauties shed.

Bright was the morn when here my footsteps
strayed,
Each grassy spire with orient gems was
crown'd,
And nature, in her vernal robe arrayed,
Profusely poured her choicest sweets around.

The matin-lark now tun'd her carols gay,
The linnet warbled in the woodland wild,
Creation smiled beneath the golden day,
And with its charms each anxious care be-
guiled.

Around the tombs these scenes expanded
wide,
As my wrapt eye th' enamell'd landscape
view'd;
And could this heart that general gladness
chide,
Where erst its grief full oft hath been renew'd?

I near me look'd, and lo a cheerful band
Of prattlers rambled o'er the mouldering dust,
And could the tempting fruit with busy hand,
To please with raptures sweet their youthful
gust.

Could I alone to pensive thoughts give place,
While all was life, and joy, in nature's ranks;
Could I my former mournful days retraced,
And on this brilliant morn refrain from thanks?

Ah, then a voice thrill'd solemn thro' my soul!
The voice of death so often heard in vain;
Though loud its accents ring from pole to pole,
O'er earth proclaiming his resistless reign.

"These fruits and flowers may smile to-day,
But lo! to-morrow they shall fade,
Their sweet and beauties waste away,
My arm is strong, and ne'er was stay'd."

These merry prattlers in my realms,
Shall soon become my prey;
The flood I pour—all, all o'erwhelms,
Alike the serious and the gay.

Let not the halcyon days of Spring
Preclude the thought of Winter's blast,
When storms around shall horror fling,
And all these blooming scenes be past.

The scythe glides swiftly o'er the mead,
And lays its varied beauties low—
So I perform my work with speed,
And at my shrine frail man must bow."

The hills and vales this voice re-echoed far,
I paus'd and pondered by a brother's grave;
"Yes, conquering Death, these scenes thy
power shall mar:
From thy sharp dart no creature's arm can
save."

"But hold, thy reign shall not for ever last,
The Prince of Life shall pluck thy dart away,
Thy haughty boast and menaces be past,
And saints triumphant hail immortal day."

From the London Baptist Magazine for June.

REVIEW ON COMMUNION.

Baptism the scriptural and indispensable Qualification for Communion at the Lord's table; or, Considerations designed to expose the erroneous Practice of departing from the original Constitution of the Christian Church, by founding open Communion Baptist Churches, especially in those Neighbourhoods where Evangelical Congregational Churches already exist. Including Animadversions on the Preface, &c. of the Rev. Robert Hall's Reply to the Rev. Joseph Ivimey's Work on "Baptism a Term of Communion." By Joseph Ivimey. Price Three Shillings. Odior, 44, Newgate-street.

The ordinance of baptism has been neglected, despised, abused, and opposed, at different times, in every form that opposition could assume. The question of mixt communion is not a question of courtesy, candour, and charity, as it is often represented, but of divine law. For, if there be a king in Zion, who has divine attributes, his authority, which clothes all his laws, must be divine too. Unbaptized Christians, either have, or have not, a right to membership and communion *jure divino*; and the ministers of Christ must be, by their commission, either required, or forbidden, to admit such persons to all the privileges of the church.

Mr. Ivimey is entitled to the thanks of all the Baptist Churches for the pains he has taken to diffuse information on this interesting topic, which has been so little understood, even by the most enlightened members of our churches. He blows the trumpet of alarm with the intrepidity of John Knox; and, if things proceed as they have done recently, he will, no doubt like the Scottish Reformer, give us another blast!

The experiment of mixing communion has never been tried in this country, nor in any other, on a very large scale. What we have heard respecting its first results is not very promising, as our readers may see in the following extract from Mr. Grantham Killingworth,* who has replied to Dr. James Fosterson Catholic Communion, as it was then called, and afterwards printed a Reply to Philo-Catholicus; who had written in the Doctor's defence.

"As to the presence, with which Philo-Catholicus concludes his performances, 'that if promiscuous communion were to be universally put in practice, the Baptists would have the best opportunities for recommending and supporting their sentiments, and, consequently, instead of being diminished, they would be in a fair way of

* It appears that he was a General Baptist, and a physician at Norwich. Some valuable extracts from his writings may be seen in Mr. Ivimey's History of the English Baptists, Vol. 3, pp. 210-214.

becoming exceedingly more numerous,' it is entirely without foundation. The congregation meeting in Bridewell-alley, near St. George's Church, in the mass, and some time after they had chosen Mr. Dawkes the elder, for their pastor, several Paedobaptists offered to join in their communion, under his ministry; and meetings of the church were held, to consider the proposal, which Mr. Dawkes himself approved; and under his influence, a majority of the church being gained over to side with him, it was at last agreed to accept the offer, and to receive the Paedobaptists to membership and communion with them; and, accordingly, they were admitted—Upon which, several of the members, who disapproved such unwarrantable, unscriptural communion, went off and joined themselves to other churches. What worldly advantages Mr. Dawkes himself gained by this procedure, or how largely the subscriptions for him were thereby increased, I do not know; but so many Paedobaptists were received by him, that, after his death, according to the information given me, there was much confusion or disharmony in the church, and Mr. Phillips, a Baptist, preached to them for some time; but, as he could not be easy, he left them, and they chose Mr. Stevens, an Independent, for their minister; upon which, many of the Baptists, seeing the fatal consequences of the error they had committed, under Mr. Dawkes, went off to Dr. Gill; so that the church is now a Paedobaptist congregation of the Independent denomination, under the pastoral care of Mr. Rogers."—Answer to the Defence of the Rev. Dr. Foster's Sermon of Catholic Communion, pp. 34-35.

In the same page, Mr. Killingworth proceeds to say,

"And what higher and greater, or rather, what little or even no regard, is ever likely to be paid to that solemn institution, which our blessed Lord commanded to be administered, in the name of the Father, and of the Son, and of the Holy Ghost, unto disciples of all nations instructed in the Christian principles even unto the end of the world, if the Baptists should ever make trial of our author's sham expedient, and universally put it in practice, is further manifest from Dr. Foster's joining with Paedobaptists, upon his deserting the church at Barbican; appears in the appeal made to him, in my Examination; and is confirmed by the conversation I had with him upon the point; when he could not pretend to say, that one single person, who was in communion at Pinner's-hall before his going over to them, had since submitted to that institution, or shewn the least inclination to be baptized."

The author informs us, in a note p. 47 that having inquired of an American Professor the present state of the American Baptist Churches, in relation to this controversy, he received the following reply:

"The very high opinion we had entertained of the talents and piety of Mr. Hall, had prepared us for giving his statements a very impartial and favourable regard. His books were read with calm and dispassionate investigation; so that his opinions may be said to have received an impartial and unbiased hearing. The result has been, a general opinion that, in support of his theses, as a logician, he has entirely failed; and that his arguments are totally inconclusive."

WHITFIELD'S ELOQUENCE.

Perhaps the greatest proof of the persuasive powers of the celebrated Whitfield's eloquence, was evinced when he drew from Franklin's pocket the money which that clear, cool reasoner, had determined not to give; it was for the Orphan-house at Savannah. "I did not," says the American philosopher, "disapprove of the design; but as Georgia was then destitute of materials and workmen, and it was proposed to send them from Philadelphia at a great expense, I thought it would have been better to have built the house at Philadelphia, and brought the children to it. This I advised, but he was resolute in his first project, rejected my counsel, and I therefore refused to contribute. I happened, soon after, to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften, and concluded to give the copper; another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish, gold and all."

Clerical Devils.—A letter from Barcelona, dated the 19th ult. gives the following account of the fatal result of an attempt on the Vicar, Curate, and Sacristan, to play the d—d with a Constitutionalist:—"A singular occurrence has taken place in a village called Artes, near Hostalrich, about twelve leagues from Barcelona. A constitutionalist being at the point of death, his brother called on the Curate, and requested of him to come and administer the Sacraments. The Curate refused saying—'your brother is a constitutionalist, that is to say, a villain, an impious wretch; an enemy to God and man—he is d—d without mercy, and it is therefore useless for me to confess him.' But who told you that my brother was d—d? 'Who told me?' replied the Curate, 'why God, himself!'

'What?' cried the astonished Spaniard, 'God has spoken to you?' 'Yes,' answered the curate, with assurance, 'God spoke to me during the sacrifice of the mass, and told me that your brother was d—d to all the devils.' It was in vain that the brother reiterated his entreaties, the Curate was inexorable. A few days after, the Constitutionalist died, and the brother returned to the Curate to beg of him to perform the funeral ceremony on the body. The Curate refused, saying, 'The soul of your brother is now burning in hell, as I told you before. It would be in vain for me to take any trouble about interring his body, for during the night the devils will come and carry it away, and in forty days, you, yourself, will meet with the same fate.' The Spaniard, not giving implicit credit to this diabolical visit, watched during the night by the body of his brother, with his pistols loaded. Between 12 and 1 o'clock a knock was heard at the door, and a voice exclaimed—'I command you to open in the name of the living God; open, if not your instant ruin is at hand.' The Spaniard refused to open, and shortly after he saw enter by a window three able-bodied devils, covered with skins of wild beasts, having the usual quantity of horns, claws, and spiked tails, who set about carrying the coffin containing the body. Upon this the Spaniard fired, and shot one devil dead, the others took to flight; he fired after them, and wounded both, one of whom died in a few minutes, the other escaped. In the morning when the people went to church, there was no Curate to officiate, and it was shortly after discovered, on examining the two defunct devils, that one was the Curate and the other the Vicar. He wounded devil was the Sacristan, who confessed the whole diabolical proceeding. This singular case is now before the Criminal Tribunal of Barcelona."

SLAVE TRADE.

A very respectable writer in a Review, speaking of the African Slave Trade, relates the following circumstances:—*Nat. Gaz.*

"It was once the lot of the writer of this article, to be on board a small vessel, containing nearly one hundred slaves; the whole, with the exception of five or six men, were male and female children from four to thirteen years of age. These were confined to a small space, with scarcely sufficient room to sit upright; many of them labouring under disease and their flesh, or rather skin, for flesh they had but little, rubbed into wounds by the motion of the vessel, and by lying close together on the bare deck. The men observing the constant merriment of the crew, planned to take the vessel from them; but they were too emaciated and weak by confinement and hunger to attempt it hastily. In a short time they were observed to be considerably altered in their appearance and to look much better. One night, when all the crew, but the man at the helm were asleep, these desperate negroes rushed on deck. The sailors and captain were aroused—a scuffle of some minutes ensued, in which both parties were severely wounded, and ultimately the slaves overcame. The following morning the captain deliberately loaded his pistols, placed three of the poor wretches in succession outside of the gang-way, and in the presence of the others, shot them with his own hand. On inquiring, it was discovered that these little half-famished children had daily supplied the men with some portion of their own scanty provision to strengthen them for the enterprise."

REMARKABLE PROPHECY BY ARCHBISHOP USHER.

"The greatest stroke upon the reformed churches is yet to come—and the time of the utter ruin of the see of Rome shall be when she thinks herself most secure." One presumed to inquire of him, what his present apprehensions were concerning a very great persecution. He answered that a sad persecution would fall upon all the protestant churches. Adding, I tell you, all you have yet seen hath been but the beginning of sorrows, to what is yet to come upon the protestant churches of Christ, who will ere long fall under a sharper persecution than ever; therefore (said he) look you be not found in the outer court, but a worshiper in the temple before the altar; for Christ will measure all those that profess his name, and call themselves his people; and the outward worshippers he will leave out to be trodden down by the Gentiles; the outward court is the formal Christians, whose religion lies in performing the outward duties of Christianity, without having an inward life and power of faith uniting them to Christ, and these God will leave to be trodden down, and swept away by the Gentiles; but the worshippers within the temple, and before the altar, God will hide in the hollow of his hand, and under the shadow of his wings. And this shall be one great difference between his last, and all the other preceding persecutions; for, in the former, the most eminent and spiritual ministers and Christians did generally suffer most and were most violently fallen upon; but in this last persecution these shall be preserved by God, as a seed to partake of that glory which shall immediately follow, and come upon the church, as soon as ever this storm shall be over; for as it shall be the sharpest, so it shall be the shortest persecution of them all; and shall only take away the gross hypocrites and formal professors,

but the true spiritual believers shall be preserved till the calamity be over."

Ministers of the gospel should do all in their power to circulate religious newspapers among the people of their charge.

1st. Because they are commanded to "be instant in season and out of season," and to use their utmost exertions to turn men "from darkness to light, and from the power of Satan unto God."

2d. Because such papers are among the most efficient means of enlightening the minds of the people—of preparing them to receive into "the honest and good heart" the "word preached"—and of inducing them to contribute their substance to send the gospel "into all the world" that it may be "preached to every creature."

3d. Because such papers will frequently find their way into the hands of vicious and depraved persons, & thus become silent preachers to such as will not hear the gospel from the lips of Christ's ministers.

4th. Because the perusal of such papers has frequently been blessed in the conversion of souls to God. Many instances of the kind have come to our knowledge; and doubtless many more will be brought to light in that great day when the secrets of all hearts shall be known.

5th. Because through these papers we hear what the Lord is doing in his vineyard; they bring us those "good tidings" which cause "joy in the presence of the angels of God in heaven," and light up the fire of gratitude, love and praise in the bosoms of the saints on earth, and cause them to cry more earnestly—O Lord, revive thy work," and "let thy kingdom come."

Many more reasons might be given, but the foregoing ought to be sufficient to stimulate every minister to persevere in his exertions, until every family under his pastoral care is regularly supplied with a religious newspaper. Should he find any who are really too poor to bear the expense, trifling as it is—let him induce the rich of his flock to supply the deficiency; and let him assure them that "he that hath pity upon the poor lendeth unto the Lord, and that which he giveth will he repay him again."

The good Mr. Fletcher used to observe, that if he could be instrumental of raising in one individual one good desire, he should consider himself amply compensated for a life of toil and trouble. Let the ministers of the present day imitate the perseverance of the "holy men of old," and they will save many souls from death, and gather very many gems to glitter in the crowns of their rejoicing, in the day of the Lord Jesus.—*Z. Herald.*

EFFECTS OF UNIVERSALISM.

A writer in the Christian Gazette complains that the Sabbath is contemptuously treated by some of his fellow citizens, and particularly, that some butchers in the northern Liberties of the city of Philadelphia, have opened a market and erected stalls in their own yards, where they vend their meats on that holy day. They have been fined, and some of them have been imprisoned, yet, in defiance both of God and man, do they continue their traffic, and publish, both in hand-bills and newspapers their determination thus to break the Sabbath-day. The writer attributes this and other daring and recent profanations of the Sabbath, to the spread of the demoralizing doctrines of universal redemption. If men are taught that there is no devil, no hell, no future punishment, it is not surprising that they should infer that there is no Sabbath and no need of public teaching on that day. It is well, however, that some are prompt and firm enough to meet the shame of being informers, and have the laws executed.—*Relig. Int.*

COLUMBIAN COLLEGE.

Received by the Treasurer during the month of June, \$1351 50.

The Luminary for July contains a statement of the sums collected, for the College, &c. by Mr. Burdick, in a recent tour in the Southern States. The amount is, \$2364 53, besides \$40, omitted through mistake, in former reports.—*Col. Star.*

THE NEGRO CHARACTER VINDICATED.

At the late Anniversary of the Church Missionary Society in London, F. F. Buxton, Esq. Member of Parliament, vindicated the African character, by reference to the colony of Sierra Leone. The following is an extract from his speech.

History cannot boast a more extraordinary & encouraging instance of improvement than the records of Sierra Leone. What was that colony a few years ago?—a slave settlement!—a spot in which men, and I am ashamed to say, British men, and men calling themselves Christians, settled down to carry on a trade in human beings. And when it became a free settlement, who were the first settlers?—the very sweepings of the streets of this metropolis—blacks who had found their way hither, and were left wandering about our city—vagrants, who infested the streets of London—worthless, lawless, and indolent; scarcely to be prevailed on to build houses for their own protection from the weather, or to render

any kind of assistance in the work of the infant colony. The second body of settlers consisted of 1100 negroes from America, who had obtained their liberty by joining the British standard in the American war. The third body was the Maroons of Jamaica, who had retired when we obtained that island from the Spaniards, into the interior, and from thence made incursions upon the settlers: some years since, a truce was formed with them, when they were removed to Nova Scotia; but the climate not agreeing with them, they were sent to Sierra Leone. The fourth reinforcement of settlers, was fourteen or fifteen thousand human beings, liberated from slave ships, which had been taken by the gallantry of our sailors—naked, destitute, ignorant beyond conception—unacquainted with all the arts of civilization, & of every kind of hope for eternity. This was their character!

Who would not have said, that centuries must pass away before we could make any efficient alteration in the state of these savages? This is one side of the picture. But turn the other! Out of this strange mass of people, that kind of population, which, in order and decency and sobriety, and in the knowledge, and practice of Christian duty, not only may rival, but, I firmly and from heart believe, exceeds any equal population in the most favoured country.

[After quoting various striking testimonies to the powerful influence of religious instruction on the minds and habits of the liberated Africans, Mr. Buxton added—] I confess I do feel the greatest delight in this picture. It is infinitely serviceable to a cause to which my heart is devoted—I mean the abolition, the complete and final abolition, of the SLAVE TRADE—and, ultimately, of the very STATE OF SLAVERY! The world has been, for a long series of years, deluded by the assertion, that these poor creatures were not to rank with men; and the historian of Jamaica, Mr. Long, very seriously declares, that, to the best of his knowledge and belief, and as the result of long observation, the Negroes were, in point of fact, only monkeys without tails! and he even enters on and pursues a laboured comparison between the two races, which ends in the disparagement of the Negro and the advancement of the monkey!

This is a part of that execrable system, which has been pursued towards those unhappy beings. We have trampled upon them—crushed them—degraded them—expelled from their hearts every generous and noble feeling. We have brutalized them—and then we turn round upon them, and say that they are not to fit to rank amongst us as human beings! They are human beings, it is true; but they have been degraded below the level of brutes, and then we declare them not fit to rank with ourselves, and declare, as if the gracious Father of all had intended, that the blacks should be born to be slaves, and the whites should be their tyrants.

But what a reply to this abominable calumny, this mischievous falsehood, is the picture of Sierra Leone! There we see a people, in a short period of time, throwing off their chains—emerging from the darkness with which we had covered them—and standing forth in the knowledge and practice of the arts of civilized life—and surpassing, or at least rivaling, us in the knowledge and practice of Christian duties.

In 1816 the experiment began; and this is the fruit which we have gathered; & this is but the commencement of the harvest which we shall receive; for, before many years elapse, we shall see, I doubt not, the children of those once unhappy, but now happy, beings, or their children's children, visiting the very regions from whence their parents were torn, as heralds of mercy—as missionaries of this Society—as ministers of that God, in whose eyes, I do firmly believe, there is not a blacker crime, nor a fouler offence, than slave dealing and Slavery.

"Farmers take warning."—The steel pointed rod prefixed to the barn of Mr. William Bunn, of Florida, was struck with lightning on Friday, the 30th ult. Several of the labourers were in the barn: the shock was tremendous, but the destructive element was conducted harmless to the foot of the rod.

Barns, at this season of the year, are more liable to be struck than any other buildings of the same height, as they contain large quantities of vegetable matter, constantly emitting a steam, which rising into the air, serve as conductors to the lightning. The trifling expense of a rod, and the absolute security which they afford, should induce every farmer immediately to put one up to his barn, where so much of his treasure is deposited.—*Monitor Her.*